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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 26.

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 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. J. A. PEARSON; 7, Rev. G. HAMILTON VANCE, B.D.
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 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7.
 Ilford, High-road, 11 and 7, Rev. J. H. M. NOLAN, M.A.
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JONES—DARBISHIRE.—On March 23, at Essex Church, Kensington, by the Rev. F. K. Freeston, Harold Wightman Jones, second son of Arthur E. Jones, Langley House, Dawlish, to Norah Grace, second daughter of J. E. Darbshire, 14, Palace Mansions, Kensington.

DEATH.

WELCH.—On March 21, at Melrose, Ella-road, Crouch Hill, Clara Tiffin Welch, fourth daughter of Mr. and Mrs. S. D. Welch, of Crouch Hill, aged 38. Cremation at Golder's Green, on Saturday, March 25, at 4 p.m.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE past week has seen a remarkable outburst of interest in Sir Edward Grey's speech and the suggestion of a treaty of arbitration between this country and the United States to cover questions of "honour, territory or money." The newspapers have been full of opinions on the subject, and rumours of great popular demonstrations. It is a welcome sign of the deep uneasiness which our colossal expenditure on armaments has inspired, and of the quickness of the public mind to respond to appeals to the generous instincts of friendship.

BUT the period of sober thought must supervene upon that of fervent sentiment. The dangers of vague exaggeration are great, and it is in the best interests of Peace that they should be avoided. A treaty of arbitration between two friendly peoples is different from a defensive alliance. There is no suggestion that the parties to it should act as the policemen of the world. It does not mean necessarily the beginning of an era of disarmament, but only the exclusion of some unlikely causes of strife. It is a step towards the reduction of armaments along the line of least resistance, but only a step, even if the moral effect of example proves as great as Sir Edward Grey hopes and believes.

IT should also be remembered that what we are asked to do, or at least to consider the possibility of doing, is a very easy thing. The United States stand outside the network of European politics. We have no ground of quarrel or wounded susceptibilities, and the public imagination is not terrified by any bogeys of hostile intentions. It would be a different and much harder thing in the case of Germany; we do not mean on the German side, which is

not our affair, but on our own. It would require self-discipline and moral courage, and a generous interpretation of the national characteristics and aims of another people—matters which cost us no trouble when we are shaking hands with the United States under a sunny sky. It is no use to say "If only Germany would come in," until we are sure that we are sincere in our desire to cast out evil suspicions from our own hearts, and to substitute the ideal of the comity of nations for the grand manner of the predominant partner in the management of the world.

WE hope that we shall not be misunderstood when we say that we regret the rather ecclesiastical tone of the present Peace movement. It is undoubtedly the privilege and the duty of the Christian Churches to teach men to cherish goodwill and to promote the unity, peace and concord of nations. It is their business to train and guide the forces of character, and to kindle the religious faith in the supremacy of goodness, which make social progress possible. But we are not sure that a cohort of clergy is the best instrument for shaping a national policy or giving voice to a national demand. There are moments when, having prepared the way, the churches and their leaders should merge themselves in the life of the people. It is the soul of the nation, acknowledging the duties of a common citizenship and recognising no divisions of class or party or creed, which alone can secure a charter of enduring peace.

IN this view that a peace movement must be a movement of the citizens, we find strong support in a letter by the Lord Mayor of London (Sir T. Vezey Strong) which appeared in the *Times* on Wednesday. The following is the most important passage:—

"I hope I may be privileged to do an infinitely better thing than further declare my own opinion—that is, render all the service I can to collect the opinion of the

nation. To my mind this is the supreme need of the period we have reached. I feel the City of London, long recognised as the centre for financial collections for purposes of national and international benevolence, may on such an occasion as this well become a centre for collecting an expression of the nation's sentiments on the promotion of the peace of the world by the future policy of the English-speaking peoples. It is clear, and indeed Sir Edward Grey emphasised the fact, that the appeal is not to the Governments but to the people. I shall be prepared to take such steps as may appear best fitted to elicit a national declaration of public opinion if the tentative suggestion I now venture to make should meet with public approbation."

ON Tuesday a large deputation presented a richly bound copy of the Authorised Version of 1611 to the King, in commemoration of the Bible Tercentenary. The address, which was read by the Archbishop of Canterbury, described the influence of the Bible in the following terms:—

"The growth and strength of the Empire owe much to the English Bible. It has sweetened home life; it has set a standard of pure speech; it has permeated literature and art; it has helped to remove social wrongs and to ameliorate conditions of labour; it has modified the laws of the realm and shaped the national character, and it has fostered international comity and goodwill among men."

THE King made the following reply:—
"It has given me sincere pleasure to receive this deputation, and to learn that it represents the joint celebration by the English-speaking peoples of the issue in 1611 of that world-famous translation of the Bible into our tongue which has ever since been known as the Authorised Version. The happily chosen words of the address which your Grace has read bring home to us all the profound importance of that event. The labours of

the translators, and of my ancestor, King James I., who directed and watched over their undertaking, deserve to be held in lasting honour.

"This glorious and memorable achievement, coming like a broad light in darkness, gave freely to the whole English people the right and the power to search for themselves for the truths and consolations of our faith; and during three hundred years the multiplying millions of the English-speaking races, spreading ever more widely over the surface of the globe, have turned in their need to the grand simplicity of the Authorised Version, and have drawn upon its inexhaustible springs of wisdom, courage, and joy.

"It is my confident hope, confirmed by the widespread interest your movement has aroused, that my subjects may never cease to cherish their noble inheritance in the English Bible, which in a secular aspect is the first of national treasures, and is, as you truly say, in its spiritual significance, 'the most valuable thing that this world affords.'"

* * *

THE Mines' Bill, which Mr. Churchill explained in detail in the House of Commons last week, will affect the health and safety of nearly a million people, of whom 848,000 work underground. Its chief proposals meet with the hearty assent of men of all parties. Coalowners and miners are also in accord. It is, indeed, a piece of social legislation, which has been long over-due. "Many of its proposals," Mr. Fenwick, the miners' representative, remarked, "were first made by us in 1887, and unfortunately were then rejected."

* * *

THE death of Lord Airedale will leave a sense of deep personal loss in the hearts of many friends, mingled with gratitude for a career devoted so faithfully to the public good. His wide experience, his strong common-sense, and his high probity of character, more than compensated for more showy gifts; and, alike in the public life of Leeds and the wider sphere of politics, he reached a position of exceptional honour and trust. The Rev. Charles Hargrove, a close friend of more than thirty years' standing, writes in another column of the deep religious loyalties, which remained unshaken and undimmed through a long public career. The following story of his generosity and fairness of judgment is typical of many others which might be told. At the General Election of 1910 he was speaking on behalf of Mr. T. Edmund Harvey, successor to his old friend, Mr. Herbert Gladstone, in the representation of West Leeds. "What about the super-tax?" cried a heckler. "I esteem it a privilege," Lord Airedale replied, "to contribute something towards Old Age Pensions for men who have been less fortunate than myself."

THE ENGLISH BIBLE.

"There are no songs comparable to the songs of Sion; no orations equal to those of the prophets; and no politics like those that the Scriptures teach."—MILTON.

"In its production all sectarian influences were banished, and all hostilities were mute."—SAMUEL RAWSON GARDINER.

THE Authorised Version of the Bible is a translation, probably the finest that exists anywhere in the world, but still a translation, and in celebrating the tercentenary of the year in which it saw the light we are weaving the garland of memory for the humble scholars and the brave servants of the truth, who fulfilled the hard task of translating the Old Testament and the New out of the original tongues. It reminds us that translation is one of the kingly arts, though soiled by much ignoble use. It is also a most curious and difficult art; how difficult, they know best who have tried to turn the thought and feeling of another tongue into words as simple and beautiful in their own. There are, we know, men of learning who make light of the beauty of words, and esteem exactness to be the only virtue of the translator, as though literature were not the sculpture of thought, chiselled into fineness and delicacy of expression by every emotion of the soul. If God weaves for Himself a garment of loveliness in the visible world, must not the words in which He declares His purposes of love to men charm with their high-sounding music and linger in the memory like a pleasant song?

It is the genius of WILLIAM TINDALE that is stamped upon the pages of the English Bible. MILES COVERDALE entered into his labours, and the more impersonal work of the Revisers of 1611 pruned away blemishes and added corrections. But it was the dedicated life of TINDALE which made the translation possible, and determined the very form of the sentences in which the whole English race should know the Scriptures. He had exceptional gifts as a translator. In the first place, he had concentration of purpose, and a humble and almost child-like spirit in religion. This enabled him to undertake colossal labours, and in spite of every obstacle of perils without and fears within to carry them through to the end. It also gave him the power of infusing into the whole body of his work that sympathy with men of simple and plain understanding, which has made it, above all other books, the classic of the people. In the second place, under the benign influence of the New Learning, he had the courage to break away from the traditional methods of mediæval interpretation, and to base his translation upon the principle, plainly and boldly stated, "that every part of Scripture [has] one sense, and one only, the sense in the mind of the writer." Thirdly, he saw the immense advantage of going to the

original tongues instead of relying, as his predecessors were compelled to do, upon the Latin of the Vulgate. And the advantage lay not only in greater accuracy, but also in a closer congruity which he perceived in Hebrew and Greek with the English tongue.

"The Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needest not but to translate it into the English word for word, when thou must seek a compass in the Latin, and yet shall have much work to translate it well favourably, so that it have the same grace and sweetness, sense and pure understanding, with it in the Latin as it hath in the Hebrew."

In this interesting passage, casting, as it does, so much light upon his own methods of work, TINDALE has described the very qualities which have transformed the English Bible into imperishable literature. In the hands of men with no lively feeling for "grace and sweetness, sense and pure understanding," the beauty would have faded and the gold become dim."

But the translators did not create. They simply broke the seals and revealed a hidden treasure. While we celebrate their work, it is natural that the thought which comes uppermost should not be of their names, or even of a debt of honour we can never pay, but of the power of the Bible itself, what it has meant during three most eventful centuries for the lives and homes of our people. The supremacy of the Bible cannot be explained by any doctrine of inspiration, and it is equally useless to try to explain it away by rational accounts of its origin. The Spirit bloweth where it listeth, and when all our eager attempts to explain are at an end, we are left with the fact that in the pages of the Bible men have come face to face with God. The music of the Psalms, the warnings of the Prophets, the words of CHRIST, the teaching of his Apostles, the spirit of holiness and power which moves in them all—they have quickened dead souls into life, and healed those who were sore stricken in the fight, and wrought the incredible marvel that men should glory in their sufferings and bear the cross with a song of triumph on their lips. And as we speak of these things we cannot forget that this ceaseless attraction of the Bible for the vast and varied spiritual life of mankind has enriched it with the fragrance of undying memories. Into it are gathered the treasures of Christian experience of the love of God. It breaks down all the barriers of loneliness. The fellowship of the saints, the noble army of martyrs, the holy and humble men of heart who have walked with God in the common ways of life—it is the same Bible word, that was the secret of their strength,

which makes us of their company and brings all heaven before our eyes.

It would take us too far if we were to attempt to analyse here the specific quality of the influence of the Bible upon our national character, but there is one thing which it is desirable to say. It is stated sometimes that we owe what are called the virtues of a conquering race to the faithfulness with which our forefathers read the Bible and learned its lessons. There are many passages in the Old Testament which might be quoted in support of this view; but it is not in this direction that the Bible as a whole has exerted a formative influence upon character. It has made us a more religious people than we should have been without it. It has placed a check upon lawless passion, and rebuked our confidence in the arm of flesh, and reasoned with us of righteousness, temperance, and judgment to come, and reminded us, amid the crowd of our wilful pleasures and the usurpations of unlawful power, that the fashion of this world passeth away, but he that doeth the will of God abideth for ever.

A great historian has told us that in the production of the Authorised Version "all sectarian influences were banished and all hostilities were mute." It is by the recovery of this spirit, and the sense of fellowship it implies in a common heritage, that we shall best commemorate this unique event in our religious history and honour a mighty trust. Deeper than the controversies which divide men, untouched by the judgments which part them into rival schools, is the ancient confession of the heart, "Thy Word is a Lamp unto my feet, and a Light unto my path."

LIFE, RELIGION & AFFAIRS.

THE CHIEF AIMS OF THE WOMEN'S MOVEMENT IN GERMANY.

THE social and economic need, which in the nineteenth century compelled the women of the middle as of the working classes to come out from the shelter and quiet of the home into the fight for existence, is recognised by the most superficial observers, even among opponents of the women's movement. The fact that for girls who cannot count on marriage (there are in Germany a million more women than men) the household of relatives can no longer, as formerly, offer maintenance and a sphere of work, compels numbers of women to seek for some calling that will furnish them with a basis for material independence. Thus, one of the first demands of the German women's movement, as of others, is for the admission of women to callings that secure for them the possibility of earning their own living and economic independence. This demand is not confined to women of

the middle classes. It includes also the claim of the women of the working classes for better conditions of labour (shorter hours, higher wages, maternity insurance, &c.). For the same economic revolution of the nineteenth century, which deprived the women of the middle classes of their work, drove the women of the lower strata of society into the factory, and laid on them a double burden, by imposing upon them industrial work outside the home, without relieving them from the care of home and children.

Out of this demand for adequately paid professional work for women springs the second claim of organised women, the claim for a wider and more thorough education, a technical education, as a foundation for such professional work. Hence the fight for admission to university and high school education, for the reorganisation of the higher girls' schools, and for the establishment of girls' grammar schools (gymnasien), or "the admission of girls to the boys' higher educational institutions, and finally the demand for continuation and technical schools for the girls as well as the boys of our people.

This fight is as yet by no means ended, though the last fifteen years have brought the fulfilment of a great part of these demands. Admission to university lectures still depends on the goodwill of the individual teacher. In Berlin, for example, a number of professors still refuse to admit women among their hearers. The reform of the Prussian girls' schools still falls far short of the measure rightly desired. And the system of continuation schools has hardly yet emerged from the embryo stage. Women lawyers are only in isolated cases admitted as advocates in the children's courts. Their activity is confined to work in the Legal Defence offices. For women of theological education there is no opening in the church. Their work is therefore confined to religious instruction in schools.

These facts are sufficient to show that only through direct influence on legislation, that is, by securing the right to vote, can woman gain the position she needs. With sometimes more, sometimes less, of radical thoroughness, the German organised women's movement claims therefore a share in public life, and political equality of the woman with the man.

It is not, however, simply by anxiety concerning their own livelihood, and the legal status which would secure it for them, that the adherents of the women's movement are actuated. When it became necessary for them to look beyond the circle of the home, they recognised at once great tasks in public life which needed the co-operation of women. A great part of the work hitherto left to private philanthropy has become, in the development of the last decade, the business of the State and communal authorities. So it is with the care for the poor, the sick, orphans, infants, the neglected, in the fight against immorality, and drunkenness. For these things are closely connected with our social state, with conditions of housing and labour.

The German women's movement holds it to be absolutely necessary here for women to co-operate. The compassionate love of one's neighbour has always been

recognised as the woman's special sphere of work, and so the State and communal organisations for social helpfulness which have now arisen can by no means do without her co-operation, and what women claim is not merely an occasional enlistment of their help, but clearly defined duties and rights, and recognised positions. The women's movement claims further, that as the mother in the work of education at home, so also the woman in the system of public education and instruction should be allowed to co-operate, not merely in subordinate, but in leading positions.

The German women's movement strives everywhere first of all for duties, for tasks, knowing that only in work for others, in devotion to a great cause, can "the supreme happiness of the children of men, personality," be achieved. It is also firmly convinced that the co-operation of women—of independent women, conscious of their tasks and their responsibility—is not only good and fruitful of blessing, but essential to our civilisation.

Jena.

ADA WEINEL.

GREEN SONG.

A LITTLE shelf is growing slowly, steadily, in more than one man's study—a shelf of thin volumes; but it holds beaten gold of the passing hour. There may be nothing very great in it, nothing to claim immortality, but the edge of the secret of greatness is touched, for the writers have made transcripts of their souls. When we, in England, are growing cold and hard, or are merely imitative, or linger with too much fondness over phrase and form, or turn crudely imperialistic and belligerent—a group of poets in Ireland have listened to the wind in the reeds, and heard strange music which they have bravely tried to set down. They have felt no shame of their emotions, writing with the sheer joy of interpreting themselves, and giving us the essence of their own living souls, the feelings, thoughts, experiences, desires, and vague memories, that may be only things of the moment but are of pre-eminent value for the moment. Two or three of them have produced substantial volumes: Yeats and Synge have the glory of being published "in sets." But these are the princes, and it is the unfamed people that are more wonderful, the commoners whose song is fresh and casual, and can, as yet, only fill slim books. These, lacking sustaining power, may bring no "Shadowy Waters" or "Playboy of the Western World," but every melody they sing they themselves have heard, their few fine chords are of their own finding. This is something when the copyist is our master, and even the startling discord has a history. Some of them have a style of their own, non-academic, virile.

We should not easily match, among living English poets, the impressionistic handling of Padraic Colum's "The Plougher," every touch telling, the picture growing before our eyes of that

Sunset and silence! A man: around him earth savage, earth broken; Beside him two horses—a plough!

A sad voice, the voice of Ireland's spiritual life, is actually heard moving across the darkening fields calling with wonder to this pagan toiler, this relict of primitive brutality and energy,—

Is it praying you are as you stand there alone in the sunset?

Surely our sky borne gods can be nought to you, earth child, and earth-master?

And in a flash the greatness of man, the rude toiling master of earth, is revealed, towering above beast and clod.

Slowly the darkness falls, the broken lands blend with the savage;

The brute tamer stands by the brutes, a head's-breadth only above them.

A head's breadth? Ay, but therein is hell's depth, and the height up to heaven, And the thrones of the gods and their halls, their chariots, purples and splendours.

Open the little volumes anywhere by chance and you are sure to happen upon something new and vivid, the like of which is not to be gathered in every hedge. Neither are you ever far from the things deepest in life, the mystery of being, the presence of God, the appeal of the Christ, the soul's reality, life's Calvary and Paradise. For no Celt can ever escape the spiritual interpretation of life. It is breath of his being as it must have been in the grey twilight when Druids were his poets and his priests. Eva Gore Booth, in "The Waves of Breffny," wrote, "the little roads of Cloonagh go rambling through my heart," and her song is a symbol of the delicate filaments of spirit that go winding through the Gaelic mind weaving a veil of dreams through which the world is seen.

When Christ strays into their poems he is no material for an orthodox preacher, but a moon-wonder melting from all the creeds.

Then Christ dreamed awhile in silence,
And wandered into the night:
And his feet were a running river,
And his head a star of light.

So MacCathmhaoil sings him in "The Gilly of Christ," where, too, he tells of the people who loved him so, that in their own land he lived over again his strange imperishable history:

And they dreamed with him in the mountains,
And they walked with him on the sea,
And they prayed with him in the garden,
And bled with him on the tree.

They are dreamers all, responsive to the wind of the spirit in a sublime improvidence, which may somewhat explain the difficulties of the statesmen who would govern them on formal English lines.

I arise though blind with tears
To fare forth on the long way.
When the beckoning gleam appears
I must obey.

Notes of curious humorous intimacy rise unexpectedly, as in James Stephens' "Insurrections," where Tomas an Buile tells of his vision of God dissatisfied with this star that went always wrong.

He lifted up his hand—

I say he heaved a dreadful hand
Over the spinning Earth, then I said,

"Stay
You must not strike it, God; I'm in the way;

And I will never move from where I stand."
He said, "Dear Child, I feared that you were dead,"

And stayed his hand.

Perhaps the most incisive verse of them all is in Thomas Keohler, whose "Songs of a Devotee" is one of those books to be worn out in the pocket. It is conceivable that he had been a priest, but one day wandered into the woods never to find his way back again to the church since he had found the world to be the altar of the universe. In Autumn's "season of the sad reluctant leaves Calling all things to loveliness and rest" he does not glide into the minor poet's meaningless minor key, but in the golden foliage he sees

The pomps and pageants of eternity
Loom through the withering ritual of the year,

and in another autumn poem, where "the brown leaves stir a fluttering thought" of "half repented memories," he gives a mystic's greeting to "the pain of sin, That opens doors to let God in," and, in nature, sees the scripted image of his own life and need.

How strange that nature too should know
The fading joy of sin's wild glow,
And with this knowledge lead my soul
To feel its union with the Whole.

Once, he tells us in "The Vision," the world became a pathway, suns and stars merging into one glory above, and at the end of it.

All the ruling spirits stand,
Grouped about the great white throne.
Then they mingle into one,
Naught is left save God alone.

His "Mea Culpa" might not be sung in mixed assemblies of the faithful, but it may rank among the hymns of unsolved questions which the soul chants in her secret oratory.

I have made a veil of sin
To restrain the blaze of light
Rushing from the throne where sits
God, the lord of good and right.

And the white light as it pours
Through the veil, to my surprise,
Changes into radiant hues
Grateful to my human eyes.

Thus I for my follies plead,
Saying, "Can it evil be
That can turn his blinding rays
Into glory I can see?"

And Keohler never goes back into the pocket till, like some daily office, the "Apology" has been read to its closing verse—

And as peace can ne'er be mine
Until every way is trod,
With a heart sincere I go
Passion's cloud-strewn path to God.

Fortunate land of misfortunes! to be giving birth, in a prosaic age, to song that is as fresh and simple and green as young grass. These tiny wreaths of verse, so reverently laid at the feet of Ireland, have drawn their inspiration from her. There is a smell of peat even in the sanctuary. In the most religious of the poems come reminders of the brown earth of Erin, the lush green vegetation, the dark mountain slopes, and the wraithing mists that envelope the land of warm rains. One sees the slow meditative Arabs of the North, so melancholy when alone, working in their fields with something that might look like despair, did not these poets show us also how ancient legend haunts their souls with subtle beauty. They reveal a people to whom symbol is essential; who illumine talk with imagery, and make their common speech crooningly songful; and who can give birth to poets because the invisible is still their reality. Perhaps this is why they can naturally pass with no sense of incongruity from the sordid realisms of the mud-cabin to the high drama of the ancient Catholic mystery.

EDGAR DAPLYN.

In connection with the Bible Tercentenary an important exhibition has been opened this week at the British Museum, illustrating the history of the Bible and its various translations. The most notable treasure of the Museum in this connection is the Codex Alexandrinus, which was brought by Cyril Lucar from Alexandria to Constantinople in 1621. It was offered by Lucar to James I. of England, and received by his successor, Charles I., in 1627. It was presented to the nation with the other contents of the royal library by George II. in 1757. It consisted originally of 822 leaves of thin vellum, of which 773 remain. It is at present bound in four quarto volumes, the binding being stamped with the royal arms of Charles I. Another unique treasure of the British Museum collection is the Lindisfarne Gospels, a splendid illuminated MS. of the Irish school. It was written at Lindisfarne about A.D. 700, possibly before the death of St. Cuthbert, which took place in 687. Since that date it has had an adventurous history. It is stated to have been removed with the shrine containing the relics of St. Cuthbert at the time of the Danish invasion in A.D. 875, and to have been washed overboard during a storm at sea. After various wanderings it was restored to Lindisfarne Priory. Finally, it was bought by Sir Robert Cotton early in the seventeenth century, and it now forms part of the Cotton Collection of Manuscripts in the British Museum. It has unfortunately lost its magnificent covers adorned "with gold and with gems, also with silver overgilded, a treasure without deceit." The only exhibit which has been borrowed by the Museum authorities is the octavo edition of Tindale's first New Testament, which has been lent by the committee of the Baptist College at Bristol in order to complete the exhibition as a record of the history of the English Bible.

LITERARY SUPPLEMENT.

BOOKS ON THE BIBLE.*

THE Tercentenary of the Authorised Version has aroused considerable activity in the publishing houses in order to meet the popular demand for information, and to provide suitable memorials of the birthday of our greatest classic. Of these, undoubtedly the most interesting are the reprints of the original text with unmodified spelling and pagination. The Oxford University Press is catering in this way for the sumptuous collector and the ordinary book-lover. For the first there is a photographic facsimile in a slightly reduced size in black letter, containing also the translator's preface to the reader, the calendar, and all the material contained in original copies of the first edition of 1611. The title-pages are also reproduced. The smaller edition is in Roman type. It has a bibliographical introduction by Mr. Pollard, which contains, among other things, a list of the translators taken from Bishop Burnett's "History of the Reformation," and the rules to be observed in the translation. It is printed on india paper and bound in imitation sheepskin binding.

As a companion volume Mr. Pollard has also edited RECORDS OF THE ENGLISH BIBLE, which contains sixty-three documents relating to the translation and publication of the Bible in English. Many of these have not been printed in full before, and most of them are difficult to obtain. They throw a very interesting light upon the difficulties of the early translators, the subsequent rivalry between different translations, and the reasons for the final victory of the 1611 Version. After the conflict between the Bishops' Bible and the Geneva Bible, it provided the possibility of a peaceable compromise. But its real triumph, Mr. Pollard says, came in the days of the Commonwealth, "when its hold on the affections of the people proved so strong that its supremacy remained undisturbed." This tercentenary year is not likely to produce anything more intrinsically valuable than this volume. It may be regarded as an indispensable companion to the last edition of Westcott's "History of the English Bible." The student who can only possess one memento should undoubtedly choose this one.

Prof. Albert S. Cook's book is a reprint with some expansion of an article which he

*The Holy Bible: an exact Reprint in Roman type, page for page, of the Authorized Version published in the year 1611. With an Introduction by Alfred W. Pollard. Oxford: Printed at the University Press. 8s. 6d. net.

Records of the English Bible, the Documents relating to the Translation and Publication of the Bible in English, 1525-1611. Edited with an Introduction by Alfred W. Pollard. London: Henry Frowde. 5s. net.

The Authorized Version of the Bible and its Influence. By Albert S. Cook. New York and London: G. P. Putnam's Sons. 3s. 6d. net.

The Hexaplar Psalter, being the Book of Psalms in Six English Versions. Edited by William Aldis Wright, M.A. Cambridge: At the University Press. 25s. net.

contributed to the Cambridge History of English Literature. It is convenient to have it in this separate form. It is specially interesting as a study in the methods and aims of translation, and the sources of the supreme excellence of the Authorised Version as literature. At the same time it suffers undoubtedly from being only a sketch of a great subject, and also from some American traits in speech and spelling, which seem just a little incongruous in an essay devoted to the literary beauty of the Bible.

THE HEXAPLAR PSALTER is a sumptuous reprint in parallel columns of six English versions of the Book of Psalms: Coverdale (1535), the Great Bible (1539), Geneva (1560), Bishops' (1568), Authorised (1611), Revised (1885). It has been edited with scrupulous care by Mr. W. Aldis Wright, who has added in an appendix the marginal readings in the Geneva Version, the Bishops' Bible, the Authorised Version, and the Revised Version, and the differences in the various editions of Coverdale, the Great Bible, and the Bishops' Bible.

LIGHT FROM THE ANCIENT EAST.*

RECENT discoveries have disclosed new and fruitful sources for the illustration and interpretation of the New Testament. The surroundings of the early Church, of which the New Testament is the missionary literature, the conditions of its struggle, its points of affinity and repulsion in the surrounding atmosphere of thought and worship, have become clearer to us through the study of the civilisation of the Græco-Roman world, and above all through our better understanding of the life of the common people. If the New Testament was the creation not of an intellectual coterie or a theological school but of a regenerating popular enthusiasm, we must expect to find the limitations as well as the nobility of the popular mind in its pages. Folk-lore, superstition, social habits, current modes of speech, the pictures which are the dramatic poetry of the people's thought, the hopes which stir the strongest currents in their life, must all have entered into its texture and coloured its sentences. Nor does this in any way limit its greatness or lessen the marvel of its creation, except for those who regard Christianity as a heavenly portent let down by a Divine hand through a rift in the clouds, like the sheet in Peter's vision. It is rather a new and unexpected testimony to the magnetism of the religion of the Cross, to the wide embrace of its sympathies, and the divine alchemy by which it assimilates to its own holier uses even the crudest gropings of the human

spirit after the mystery of God and the experience of the redeemed.

In no direction has the new light shone clearer than from the sun-baked dust, heaps of Egypt, with their marvellous treasures of ancient writing. The stained fragments of papyrus covered with ugly and badly formed characters, which have become familiar objects in many museums, have about them a strange and moving fascination. They are the autographs of the common people, the letters, the bills of sale, the legal documents which played an important part in the daily life of men and women in the obscure quarters of the great city or the quiet country town, at the very time when Christianity was winning its early victories and committing its memories to writing. Just as the terra cotta statuettes from Tanagra reveal to us aspects of the Greek spirit which we could never learn from the frieze of the Parthenon; so these records of popular life have preserved for us the actual flavour of the ordinary man's thought and speech in a way which is impossible to conscious literary art. For the recovery of the actual environment of early Christianity, the half-educated, dissatisfied people who hailed it with a great joy, they have a value which it requires little historical imagination to understand. It is all a commentary on the sentence, "the common people heard him gladly," and on those other words spoken in derision by one of the ablest of the opponents of Christianity, "wool-dressers, cobblers, and fullers, the most uneducated and vulgar persons."

The best account of this new knowledge as it bears upon the text of the New Testament is contained in Dr. Deissmann's "Licht vom Osten," now available in an excellent English translation. It is one of the most original and delightful books which has been written on the New Testament in recent years. The average commentary has grown a little stale, and the minuteness of verbal scholarship has not always escaped the danger of dryness and pedantry. But here is a new field of inquiry rich in the most inviting possibilities for the student, and already sufficiently explored to yield some of the excitement of discovery to every intelligent reader. The illustrative value of the papyri is to be sought chiefly in three directions. They have thrown a very interesting light upon the language of the New Testament as a whole, and placed Hellenistic Greek in its true position as the *lingua franca* of the eastern Mediterranean lands. They have provided some very valuable material for the interpretation of special words and phrases of the New Testament. And, thirdly, they have supplied a great deal of new material for the reconstruction of the social life of the Græco-Roman world. In this last department especially much important work still remains to be done. The materials are gradually accumulating for a more profound study of Greek magic and popular superstitions and folk-lore

*Light from the Ancient East: the New Testament illustrated by recently discovered Texts of the Græco-Roman World. By Adolf Deissmann. Translated by Lionel R. M. Strachan, M.A. London: Hodder & Stoughton. 16s. net.

than has been possible before. "The magical books," as Dr. Deissmann points out, "with their grotesque farrago of Eastern and Western religious formulae, afford us striking illustrations of how the religions were elbowing one another as the great turning point drew near. They are perhaps the most instructive proofs of the syncretism of the middle and lower classes." This is all part of the gradual recovery of what he so aptly calls the "ancient world of the insignificant." To this we may add his reminder that it is a less exaggerated, a more human view of the ancient world which is being presented to us. Our verdicts have been influenced too much by our exclusive dependence upon literary records, and "as a general rule, literature is a reflex of upper class opinions."

"When we descend into the great masses and listen to them at their work, in the fields, in the workshop, on the Nile boat and the Roman corn ships, in the army and at the money-changer's table, he must be blind who cannot see that many were leading useful, hard-working, dependable lives, that family feeling and friendship bound poor people together and strengthened them, that the blessings of an old and comparatively established civilisation were felt in the smallest villages, and, chiefly, that a deeply religious strain went through that entire world."

Apart from these more general pictures, which are of such absorbing interest, there is in this volume a great wealth of material for the study of special passages in the New Testament. Here Dr. Deissmann makes admirable use of inscriptions, as well as of the evidence of the papyri. To give one example. An important and hitherto unknown fragment of the commercial law of the Emperor Diocletian, known as the maximum tariff, was discovered in *Ægira* in 1899. It contains the highest price for sparrows, and tells us that of all birds used for food sparrows were the cheapest. They were apparently sold in tens, corresponding to our dozen, and they were not to cost more than threepence-halfpenny in our money. This was at the end of the third century A.D., but allowing for the difference of date, what an interesting comment it is upon the words in Luke xii. 6: "Are not five sparrows sold for two farthings?"

It would take us too far in the present article to enter upon a discussion of the new illustrations of the thought and language of St. Paul, especially in regard to slavery and manumission, and of the extraordinary parallelism between the epithets of honour and homage used in *Cæsar*-worship, and those applied to Jesus Christ himself. These are both subjects of such importance that we hope to return to them before long. Meanwhile we can only pay a warm tribute of admiration to the charm and attractiveness of Dr. Deissmann's book in its English dress. If it is a little bulky and heavy, we are rewarded by the excellence of the print and the abundance of the illustrations. On the work of translation Mr. Strachan has lavished his scholarship and critical skill with such success, that what he has given us is in reality an enlarged and improved

edition of the original. He has supplied references to English translations of works cited in the notes, and he has in many cases changed German references into their equivalent for the English reader, e.g., sums of money appear in English currency, while a reference to Bradshaw and the Post Office Directory give the book quite an English flavour. It is an example of the careful avoidance of all the easy second-best courses in translation, which we hope will excite emulation.

THE CAMBRIDGE MODERN HISTORY.*

It is a commonplace that the educated man is generally better informed about events that happened centuries ago than about those which he has lived through himself. Our views of the contemporary world are kaleidoscopic, and our judgments upon it the ephemeral product of the newspaper. Memory preserves only a blurred picture of the history of even ten years ago, and there are no carefully sifted records on our shelves to correct our inaccuracies, or to select for us the great things, which we ought to remember, from the jostling crowd of non-entities which are drifting to oblivion. Nor is it easy to command the calmness of mind and the balance of judgment necessary for a truthful estimate of a past which still ranges us in opposing camps, and stirs the passionate loyalties and hatreds of party. The editors of the Cambridge Modern History are, for these and other reasons, deeply in our debt for the valiant effort which they have made to fill the gap, and to school us to think of Gladstone and Bismarck with the same historical justice which is fairly within our power in the case of Julius Cæsar or even of Oliver Cromwell. But it is a brave adventure, beset by many perils, and the writers in this volume would be the first to admit that a great deal of their work, when it strays beyond the impersonal record of facts, is necessarily tentative, open, it may be, to far-reaching revision as the events recede further into the distance. Though their whole desire may be for the impartiality of the truth, they cannot purge the mind of the bewilderment of an atmosphere which is still heavy with controversy. But we are glad that the attempt has been made, and these careful surveys will be invaluable for the student of contemporary politics, and help to place the issues of to-day in connection with their immediate antecedents.

Most of the chapters are concerned with the various countries of Europe, Great Britain, the Third French Republic, the German Empire from 1871 to 1910, Austria-Hungary, United Italy, to name only a few of the most significant; but space has also been found for detailed surveys of Egypt and the Egyptian Sudan, the British Empire in India, the Far East, the Regeneration of Japan, and the Republics of Latin America, the latter a rather tangled and sordid piece of history. The distribution of space is rather arbitrary,

* The Cambridge Modern History. Volume XII. The Latest Age. Cambridge: at the University Press. 16s. net.

and suggests a little want of editorial control. Why, for instance, should Russia have 86 pages and Great Britain only 41 for the same period? Some of the attempts to sum up social or literary characteristics in a few lines might have been omitted with advantage. Mr. Stanley Leathes, to give one example, closes his sketch of events in Great Britain with a page of personal impressions of the condition of literature, art, and social life, deeply pessimistic in tone. Here are two of his sentences: "Of all the minor arts, gardening has been pursued with the greatest sincerity and enthusiasm." "This has been an age of immense material progress, but not an age of conspicuous moral improvement." These may claim the attention due to well-considered personal opinions, but they are not history.

The five chapters on general subjects at the end of the volume will attract many readers, who are likely to use the compressed political narratives chiefly for reference. Sir Frederick Pollock writes on the Modern Law of Nations and the Prevention of War, Mr. Sidney Webb on Social Movements, Mr. W. C. D. Whetham on the Scientific Age, Mr. J. D. Rogers on Modern Explorations, and Mr. G. P. Gooch on the Growth of Historical Science. Why, we wonder, was the progress of Education not considered worthy of inclusion. Mr. Gooch has given us an admirable account, illumined with adequate bibliographical references, of the growth of what we mean by historical method and the historical spirit. Its effect has been quite as revolutionary as the discoveries of physical science, and, like science, it has had to fight for every inch of ground when it came into conflict with inherited beliefs or traditional habits of thought. The Cambridge Modern History, now complete, except for the index volume and a volume of maps, is a monument of its triumph, for without it and the methods of investigation and research which it imposes over the whole field of historical study, such a vast work of co-operative scholarship could not even have been attempted. But this does not mean that we are all to become scientific historians, and to surrender our preferences or to cease to use historical facts as the servants of the vital questions of politics and religion which we have at heart. Lofty impartiality, if it is not genius, is as rare as genius; and we must still be tolerant of the man who is more concerned to rescue the world from its present peril than to ascertain with scientific precision how the world once behaved. As Lord Acton, the original begetter of the Cambridge Modern History, has reminded us: "We might wait long if we watched for the man who knows the whole truth and has the courage to speak it, who is careful of other interests besides his own, and labours to satisfy opponents, who can be liberal towards those who have erred, who have sinned, who have failed, and deal evenly with friend and foe—assuming that it would be possible for an honest historian to have a friend." In that sentence there is the everlasting paradox of the scientific study of history. We can never persuade ourselves, until we cease to be men, to regard events, which enshrine the vital experiences of the soul or the

tragedies of human fate, with the detachment of the geologist who labels fossils in his museum, or of the astronomer who traces the pathway of the stars.

LORD ACTON ON THE FRENCH REVOLUTION.*

THE publication of the lectures on the French Revolution puts us in possession of the last instalment of Lord Acton's historical writing. Four volumes of essays, lectures, and reviews, and the scheme of the "Cambridge Modern History" are all that remain to hand on his remarkable intellectual reputation to the future. This is, however, in no sense a remark of disparagement. To plan vast schemes of work for others and to compass their fulfilment is in itself a mark of genius; and these fugitive pieces and miscellaneous fragments, which his executors have saved from oblivion, contain far more stimulus for other minds than a whole library of books by men of ordinary gifts. It will be the judgment of many that the editors have kept the best wine to the end. This volume has the advantage of dealing with one subject in a continuous narrative, and, in spite of all that has been written about the French Revolution, it fills a gap in our historical literature. The English reader is still under the spell of Carlyle, and he sees the Revolution as a series of lurid and terrifying pictures rather than as a sequence of events. Here is the history which he needs as a companion to Carlyle's epic. But it is something far better than an accurate chronicle. It is the work of a philosophical historian who sees everywhere the invincible working of moral forces, and reveals himself as a deep student of human character.

One of the large convictions which underlie Lord Acton's whole treatment of the subject is contained in the following striking passage from the introductory lecture. He is discussing the intellectual forces which contributed to revolutionary thinking in writers like Montesquieu, Condillac, and Turgot:—

"The theory of the relations between states and churches is bound up with the theory of Toleration, and on that subject the eighteenth century scarcely rose above an intermittent, embarrassed, and unscientific view. For religious liberty is composed of the properties both of religion and of liberty, and one of its factors never became an object of disinterested observation among actual leaders of opinion. They preferred the argument of doubt to the argument of certitude, and sought to defeat intolerance by casting out revelation as they had defeated the persecution of witches by casting out the devil. There remained a flaw in their liberalism, for liberty apart from belief is liberty with a good deal of the substance taken out of it."

From this point of view he traces many lines of thought "converging on destruc-

tion," all of them called liberal, though the one thing common to them all is "the disregard of liberty." Freedom has been identified with the absence of restrictions, of law in the State and authority in religion, owing to the powerful negative conceptions of the eighteenth century. Perhaps the most impressive lesson which Lord Acton has left us here, and in various hints and warnings scattered through his writings, is the need of a new philosophy of liberty to govern the whole range of our religious and political thinking.

There is in these pages far more colour than is usual in Lord Acton's writing. They contain several remarkable studies of character which are likely to live in the memory. Of the King, Lord Acton writes:

"The crowning tragedy is not that which Paris witnessed, when Santerre raised his sword, commanding the drums to beat, which had been silenced by the first word of the dying speech; it is that Louis XVI. met his fate with inward complacency, unconscious of guilt, blind to the opportunities he had wasted, and the misery he had caused, and died a penitent Christian but an unrepentant king."

The character of Mirabeau is summed up in the following words:—

"If Mirabeau is tried by the test of public morals, the only standard of political conduct on which men may be expected to agree, the verdict cannot be doubtful. His ultimate policy was one vast intrigue, and he avowedly strove to do evil that good might come. . . . The answer is different if we try him by a purely political test, and ask whether he desired power for the whole or freedom for the parts. Mirabeau was not only a friend of freedom, which is a term to be defined, but a friend of federalism, which both Montesquieu and Rousseau regarded as the condition of freedom. When he spoke confidentially he said that there was no other way in which a great country like France could be free. If in this he was sincere, and I believe that he was sincere, he deserves the great place he holds in the memory of his countrymen."

By the side of this qualified praise we may place the relentless verdict on Robespierre:—

"The transformation of society, as he imagined, if it cost a few thousand heads in a twelvemonth, was less deadly than a single day of Napoleon fighting for no worthier motive than ambition. His private note-book has been printed, but it does not show what he thought of the future. That is the problem which the guillotine left unsolved on the evening of June 28, 1794. Only this is certain, that he remains the most hateful character in the forefront of history since Machiavelli reduced to a code the wickedness of men."

We have gone, we fear, beyond the usual limits of quotation, but it seemed the most convincing way of telling the general reader, who may have held aloof from Lord Acton hitherto, that here is a book to be enjoyed for its literary power and to be pondered deeply for the excellence of its moral wisdom.

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* Prayers in the Congregation and in College. By James Martineau. London: Longmans, Green & Co. 1s. 6d. net.

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* Lectures on the French Revolution. By John Emerich Edward Dalberg-Acton. Edited by John Neville Figgis and Reginald Vere Lawrence. London: Macmillan & Co. 10s. net.

MEDIÆVAL SICILY.*

WITH the facilities of travel, books on Sicily are growing apace, many of them scrappy and hurried, with little claim to be more than the conventional collection of pictures or tourists' guide. Miss Waern is at once more thorough and more ambitious. If the flavour of the notebook is sometimes too insistent, and the art criticism too confused for the work of a master hand, she shows real enthusiasm for her subject and unusual powers of close observation. She has also had the wisdom to limit herself to one special field. Nowhere is it more easy to recover the Greek spirit than on the eastern coast of Sicily. To read Homer stretched on the grass in the theatre at Taormina is one of the few unspoilt illusions of the ancient world left to the modern man. But there is no mention of Greece in these pages. There was, indeed, no need, with Freeman or Symonds at hand to act as our guide. It is the Sicily of the Saracens and the Norman kings and the Suabian emperors, with its capital at Palermo, which Miss Waern has in view. She calls her book "Aspects of Life and Art in the Middle Ages," and that exactly describes its contents, warning us that in these essays we are not to look for completeness, but rather for a selection among the things which have stirred the writer's curiosity or won her admiration.

The historical outlines are well done, and are enriched by several pictures drawn from contemporary sources of the conditions of mediæval life in Palermo, with its strange blend of Western and Oriental elements and its tolerance between Christian and Moslem. An Arabian traveller, Abu al Husayn ibn Jubair, who visited Sicily in 1184-5, regarded the friendliness of the Christians with some alarm, lest it should tempt the faithful to apostasy. "May God in His power and bounty save from this temptation all the people of Mohammed; peace be with them." The same writer's description of Palermo is full of interest. "Here you will find everything that you desire, be it good or fair, mature or green. Ancient and elegant, splendid and passing fair, she rises before you like an enchantress, enthroned among her open spaces and her plains that are like unto one garden. With spacious alleys and main thoroughfares she dazzles the eyes with the rare loveliness of her aspect. A stupendous city, like Cordova in her architecture, her buildings are all of cut stone, a clear river divides her in two, four springs well up alongside. The king found in her every pleasure of the earth, and therefore made her the capital of his Frankish realm—may Allah exterminate them." Of the conditions and privileges of the Mohammedan population he gives the following particulars: "There are some vestiges of the faith among the Muslims of this city; they keep in good condition the greater number of their mosques, they say their prayers at the call of the Muezzin, have quarters of their own in which they dwell apart from the Christians; all the markets, too, are kept by them." Another contemporary writer upon whom Miss Waern draws for many details is Erdri,

* Mediæval Sicily. By Cecilia Waern. London: Duckworth & Co. 12s. 6d. net.

the celebrated Arab geographer, who was attached to the Court of Roger II.

The descriptions and criticism of the architecture, sculpture, and mosaics at Palermo, Cefalu, and Monreale are the best we know in English, though the iconography might have received more attention. It is a chapter in the history of art which has been hitherto explored chiefly by French writers, and above all by M. Charles Diehl. We are glad to see that Miss Waern does not press the Norman influence in the so-called Arabo-Norman school. She also avoids the mistake of trying to trace back every element of a composite style to the country or locality of its origin. Theories of influence may be pressed a great deal too hard. In the process of analysis the genius which made a blend possible, giving birth to a new form of beauty, may often escape us. The chapter on "Survivals," with which the book closes is disappointing in its meagreness, dealing as it does chiefly with the painted carts of Palermo and a curious historical play, based on the conflict between the Normans and the Saracens, which is given every spring, a fortnight before Easter, at the remote town of Scicli. Probably no other country in Europe at the present time offers a richer field than Sicily for a study of the continuity of popular tradition. But it may not be so for long. In Sicily, as elsewhere, the loss of their folk-lore and of the dim memories of their own past is the price which the people have to pay for absorption into a larger national life and closer contact with the modern world.

THE JAPANESE LETTERS OF
LAFCADIO HEARN.

THERE is a dæmonic quality about the character of Lafcadio Hearn that defies analysis. Allied, as genius invariably is, with temperaments which refuse to be classified in the catalogue of average personalities, a certain strangeness in beauty, a fascinating suggestion of pre-existences innumerable, a hint of those mysterious secrets of nature which rare and sensitive souls always seem to be on the point of revealing, are associated with his name to such an extraordinary degree that the life-story of the man is as enthralling as his exquisite Eastern studies. Every phase of it is full of colour, emotion, and romance. It is like a gorgeous arabesque shot through with flaming sacrlet and gold, and embroidered in designs that affect the imagination like the symbols of the old necromancers.

Many racial strains met in the frail person of Lafcadio Hearn, and his constantly changing environment exercised a great influence upon a nature that was as reflective as water. He bore in his hand the curious thumb-print which is said to be the mark of Romany descent; he belonged to a notable Irish family founded by an ecclesiastic in the seventeenth century, and remarkable at a later date for the number of its male members who served under Wellington in Spain; his mother was a beautiful Greek girl from the Ionian Isles, and one of his uncles belonged to the Barbizon circle of painters,

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The new and enlarged edition of this work, former editions of which were very favourably reviewed by papers (English, American and Colonial), contains a series of short studies on various controverted subjects in Theology and Metaphysics, such as Personal Idealism, the Ontological Significance of Time, the Relation of Theism to the doctrine of Natural Selection, the "Transliminal" Consciousness, Posthumous Personal Existence, the Sequence of the Jesus-Apparitions in the New Testament Resurrection Narratives, the Eschatology of the New Testament in its Relation to the Origin of the Catholic Church, the Problem of the "Johannine" Writings (especially the Fourth Gospel), and the Talmudic and Toldoth Jeschu references to the Central Figure of Gospel Story.

The Studies are very brief and condensed, but are intended to be preliminary to a much more extended treatment of the same problems. They contain, incidentally, much evidence adverse to the theory of an impersonal origin of the Christian Church which has been advocated by Rev. K. C. Anderson (of Dundee) and others, and which has been so successfully refuted by Professor J. Estlin Carpenter, both in his recent polemic against Dr. Anderson and in his earlier controversy with John M. Robertson, M.P., whose (tentative) hypothesis of a Jesus of Jannaus-date (B.C. 100-80) Mr. Frankland especially alludes to.

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From "The Weekly Times" of Feb. 12, 1911.

Those of our readers who are metaphysically inclined will be interested in the announcement of some short studies in this field by Mr. F. W. Frankland, J.P., F.I.A., F.S.S., London, who is already well known in philosophic circles through his numerous metaphysical and theological works. The new book now promised by David Nutt will be sold for 1s. 6d. net. Mr. Frankland is English born—one of the many distinguished thinkers now resident in the dominions beyond the seas, who are making the entire Empire their grateful debtors.

and was an intimate friend of Millet. His boyhood, after the annulling of his parents' marriage, which proved unfortunate and ended in the wife's flight to Smyrna, was spent in Wales with an aunt who had recently become a convert to the Roman Church. Here, although he was surrounded with luxuries, the religious training he received had the effect of repressing all that was healthy and spontaneous in his nature, while it intensified the emotion caused by certain ghostly experiences which he instinctively refrained from mentioning. Later on came the educational period at a Jesuit college, which increased his hatred of Roman Catholicism; the disastrous blinding of the left eye; the disagreement with his aunt, followed by months of hardship and privation in London; and the opening of a fresh chapter in New York, where he landed, a penniless youth not yet out of his teens, but full of dreams and ambitions, in 1869.

The record of the twenty years which elapsed before Hearn went to Japan, where he was to spend the rest of his life, is given in Miss Bisland's biographical sketch, published a few years ago, and in the letters to which it formed an introduction. Some of the latter are as vividly interesting as anything he ever wrote in the East, for they were penned at a time when he was tasting life in many strange ways, and learning his art amid strange surroundings in various parts of America and the West Indies. In a letter to Prof. Hall Chamberlain, included in the volume under review,* he says:—"At nineteen years of age I was dropped moneyless on the pavement of an American city to begin life. Had a rough time. Often slept in the street, &c., worked as a servant, waiter, printer, proof-reader, hack-writer; gradually pulled myself up. I never gave up my English citizenship, but I had eighteen years of American life, and so got out of touch with Europe. For the same reason I had to work at literature through American vehicles. That is no matter, however, because it has only been within the last few years that I learnt to master my instrument a little—language." His love of the tropics dates from the time when an intense longing for more picturesque and romantic surroundings drove him to New Orleans, and it held him to the end of his days. "I would give ten years of my life for one year in India," he declared in 1893; a few weeks earlier he had written, "If ever I get rich enough I have three ambitions to fulfil: (1) A winter in Manila, (2) a winter in Pondicherry, (3) a winter in Java."

But the most interesting part of Lafcadio Hearn's life, and the one with which his literary fame will always be chiefly associated, was the period of fourteen years which he spent in Japan. To that period the letters in the present volume belong. The greater number are addressed to Prof. Chamberlain, the eminent authority on things Japanese, to whom Hearn wrote with such delightful freedom of books and their authors, of myths and traditions, of European tendencies and Oriental prob-

lems, of the tenderness of women and the beauty of happy children. He was himself a teacher, first being appointed to a school at Matsue, in the old-world province of Izumo, and afterwards to the Government college at Kumamoto, a much more "civilised" town, while engaged in planning and writing, one after the other, the twelve books devoted to his interpretation of Japanese life and thought which form "the completest record ever made by one man alone of the life of a race and a people."

That these books were written with infinite labour is proved by some significant passages in the present volume, describing his exhausting methods of composition. He had set before him a standard of literary perfection to which few ever attain, and his difficulties were intensified by the fact that, to his sensitive fancy, words had come to possess all the characteristics of individuals, together with a "fine, elfish electricity" which made it impossible for him to look at them without excitement. He was in the same way curiously susceptible to every gradation of colour, perfume, and sound, and haunted perpetually by "a sensation of memories struggling to reach the light beyond the obscuration of a million deaths and births." Such a personality could scarcely hope to find its ideal environment even in Japan, where, after the first rapturous communion with the spirit of the ancient East, he was brought up against the newly imported ideals of "progress" in occidentalised Kumamoto. He saw with deep sorrow that the mingling of diverse racial strains was bringing about material prosperity at the cost of certain moral qualities which no country can afford to lose, and he frequently refers to this in his later letters. "The highest of our powers," he said, "are of no use or meaning in self-preservation and race contest. And the aggressive powers in our races are the most easily imitated and acquired by those nations we call inferior and barbarous."

With disillusionment came a deep unrest, and there was no peace for him henceforth save in the quiet home where he lived, as far as possible, the life of a Japanese, surrounded by those who loved him and for whom he toiled so unceasingly. His descriptions of this delightful interior are full of tender humour. Equally charming are the letters which he wrote to his little Japanese wife when he chanced to be absent from "Mamma San." They reveal a side of his nature to which justice will never be done by those who prefer to dwell on his eccentricities, his love of the exotic, his strange way of lapsing from relations of warm friendliness to silence and indifference, the morbid sensitiveness which made him quick to shrink from some fancied slight, his complete alienation from all that makes for progress as we modern materialists understand it. Lafcadio Hearn, in spite of his knowledge of the world, was a child at heart, with all a child's capacity for make-believe, and innocent, impulsive affection. Vast speculations about the cosmos continually filled his mind; but he could turn from these to write deliciously about dragon-flies, and cherry-blossom, and bewitching Japanese babies who are always smiling like angelic little Buddhas.

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THE articles on "Prisons" which Mr. Arthur Paterson, the secretary of the Social Welfare Association for London contributed to the *Times* last June, have been published in pamphlet form by Messrs. Hugh Rees, Ltd., of 119, Pall Mall. The re-issue is particularly timely in view of the public attention which has been drawn recently to the whole subject of prison reform. The author states that his sketches of prison life and administration have been taken from personal observation on the spot. "The volume is a plain narration of facts given by one who can claim the privilege, to a somewhat exceptional degree, of having possessed the friendship of criminals both in this and other countries, and who has also had the opportunity of learning a good deal about those who spend their lives in disciplining and caring for these criminals in prison."

THE King and Queen have accepted copies of the Oxford University Press tercentenary facsimile of the 1611 Bible, and of Mr. A. W. Pollard's "Records of the English Bible," and their Majesties have expressed their pleasure and interest in these memorial publications.

THE *Christian Commonwealth* is publishing Principal Carpenter's sermon "Bearing the Cross," preached at the Unitarian Church, Wandsworth, on a recent Sunday, as a pamphlet supplement to the next issue on March 29.

* The Japanese Letters of Lafcadio Hearn. Edited, with an Introduction, by Elizabeth Bisland. London: Constable & Co. 12s. net.

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To matchless valour and adventures high, and he would leave the soul unshackled that it may grow into greater expansion and more vital joy. "In a world, where exclusive theories and doctrines lay their restrictive hands on thought, on science, on politics, and on religion, keep yourselves clear of all their limits. Before you lies infinity—love's infinity. Abide in that; prepare yourself for its boundless progress, its boundless joy. When you live in that vast world, all is true; there is no illusion there."

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MR. BELLOC, for we may assume that he is the protagonist in this feat of dual authorship, had a fine opportunity, which he has to a large extent thrown away. He has been betrayed by his own cleverness, and shall we add, by his anger against a system which has left him, after five years' experience of its mechanism, disappointed and disillusioned. There is in these pages too much of the blunderbuss of exaggeration and too little of the rapier of irony. But it would not be wise on this account to ignore their very plain-speaking and their uncomfortable exposures of the truth. It must be acknowledged that the art of public life, as it is practised among us, however pleasant its social amenities may be, does suggest to some blunt minds that

* The Onward Cry, and Other Sermons. By the Rev. Stopford A. Brooke. London: Duckworth & Co. 6s. net.

† The Party System. By Hilaire Belloc and Cecil Chesterton. London: Stephen Swift. 3s. 6d. net.

it is all an elaborate game. The official enmities of the party platform, followed by bulletins of cordial private friendship, do not help the seriousness or veracity of English politics. It is unfortunately true that great wealth is used continually to secure the coveted positions of political power. The danger of the moment does not arise from the prejudices of an ancient aristocracy, but from the growth of a plutocracy, with the menace to the moral fibre of a people which plutocracy always brings. Mr. Belloc also writes with vehement aversion of the officialism of politics, and the crushing influence of the party machine. Whatever reply may be made to him in detail, many independent minds who grow restive under machine-like methods, which involve individuality and idealism in a common overthrow, will thank him for his protest against our meek submission to a system in which "the individual withers and the world is more and more."

As we have read this book it has seemed like a parable of many other things with which it is not directly concerned, just because human nature is much the same over the whole range of its activities. Religion, no less than politics, is exposed to the dangers of officialism. Wealth has been able to secure for itself in the Christian Church some of the influence and consideration which are due to character and lofty principle alone. A highly-organised party system with rival programmes of denominational policy and belief has usurped the place of faith and love, and driven the idealists and the prophets into the holes and corners of the earth. It may be the best arrangement in a world where men like to have the credit of religion without taking it too seriously. It is distinctly uncomfortable when the prophet suddenly exposes the poverty of our spiritual compromises or rebukes to the great ones of the earth and tells them that they are not at all likely to enter into the kingdom of heaven.

THE SHELburne ESSAYS.*

THE Shelburne Essays represent the largest contribution to serious literary criticism which has come to us from America in recent years. Mr. More is a writer who takes himself *au grand sérieux*. Everything from his pen has measure and dignity. If we may be forgiven for saying so, he has attracted us because there is so little in his writing to remind us of America, no clever slang, no electric shocks, no transcendental affectations. We want to feel America in Walt Whitman, for it is the native air of his genius, but it is at least the beginning of virtue in a critic to forsake his country and his father's house and to go forth into the world of more cosmopolitan judgments. Mr. More has not steeped himself in the critical work of Matthew Arnold for nothing. He has the grand manner, the authoritative dictum, the appeal to classical standards. He never comes to a new thinker or an undiscovered poet with a freakish delight in the unexpected. Sophocles and Milton,

* The Shelburne Essays: Seventh Series. By Paul Elmer More. New York and London: G. P. Putnam's Sons. 5s. net.

Plato and Shakespeare, are made to dispute every inch of the way with the pretender to literary fame. Even the great names in English literature are not allowed to escape, and, judged by Mr. More's standards, many of us will have to confess ourselves guilty of yielding to meretricious charms. Do we not read in this latest volume: "If a man avers that the thorough appreciation of *Lyceidas* does not exclude for him an unmarred pleasure in *Adonais*, I can only suspect that he has never felt the full force of the former. . . . There is nothing mutually exclusive in the complete enjoyment of both Milton and Crabbe; it is at least questionable whether the same man can heartily admire both Milton and Shelley." We do not object to these absolute judgments and this stern summons to critical revision. It is a good thing to be disturbed in our complacency and reminded that true appreciation is itself part of the long labour of art. Only we are not going to put Shelley on the top shelf among the cobwebs and the broken idols.

The present volume includes essays on Wordsworth, Tennyson, William Morris, Francis Thompson, the Socialism of G. Lowes Dickinson, and the Pragmatism of William James. The range of subjects is sufficient to show Mr. More's critical method alike at its strongest and its weakest. It is at its weakest in dealing with a poet of mystical vision and lyrical religious passion like Francis Thompson. He is here in contact with a temperament so alien to his own, and in a sense so incapable of being judged by his Miltonic stan-

"Bearing the Cross"

(Luke xiv. 27). By

Dr. J. ESTLIN CARPENTER,

A Sermon preached on Sunday evening, March 19, 1911, in the Unitarian Christian Church, East Hill, Wandsworth, S.W., will be published in pamphlet form as a Supplement to the next issue of the

CHRISTIAN COMMONWEALTH

(March 29).

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They can be ordered of newsagents, or direct from the publishers, 133, Salisbury-square, Fleet-street, London, E.C.

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dards, that the essay leaves us with the sense of an undiscovered secret—a fragrance that is only spiritually discerned. In saying this and claiming for Francis Thompson and others of a similar strangeness of gift that they must be read by men of spiritual affinity and not by the colour-blind, we know that we are denying them a place among the greatest. They never quite touch the universal. But there are moods when the *Hound of Heaven* speaks to the soul with a more authentic voice than the choruses in *Samson Agonistes*. The lesser lights blaze with their own glory.

A DICTIONARY OF ECCLESIASTICAL TERMS.*

THE title of this book, the reputation of the author as a writer on architectural subjects, and the high price at which it is issued, led us to expect a useful and complete work of reference, which the reader with some taste for church buildings, ecclesiastical art, and the development of ritual would be glad to have on his shelves. A very short examination was enough to convince us that Mr. Bumpus had no such sensible object in view. Perhaps the subtitle should be taken as a gloss on the word dictionary, and is meant to warn us of its very partial character. It runs as follows:—"A history and explanation of certain terms used in Architecture, Ecclesiology, Liturgiology, Music, Ritual, Cathedral, Constitution, &c." There is here no promise of completeness but only of "certain terms," which Mr. Bumpus has selected on principles to which he gives the reader no clue. Perhaps we shall not be far wrong if we assume that he has simply arranged the contents of his note-books in alphabetical order. The book has its own point of view, which may be described briefly as strongly Anglo-Catholic, though it ranges in an eclectic fashion over some Catholic practices in other countries. Thus it explains the term *pain béni* which is peculiar to the Gallican church. There is a short article on Tuscan Order, but we look in vain for Byzantine architecture or Mosaic, or even such a common and interesting word as Chapel. There is a highly controversial essay on Incense and the lawfulness of its use in the Church of England, but Benediction is not mentioned. The article on the Athanasian Creed gives no historical information about its probable origin and announces, "Notwithstanding all that has been written and spoken on the subject, the Church of England means to maintain *unmutated*, the liturgical use of this creed"—a curious piece of personal dogmatism to find in a "Dictionary." Under *Missal* there is a certain amount of scrappy information about the sources of the Prayer Book, and English Churchmen are instructed what book they should use when they attend High Mass abroad, but there is no information about the liturgical developments in the Roman Catholic Church since the Council of Trent. We must add that there are no illustrations, and the title of an article which may extend over three or

four pages is not carried forward to the top of the next page—an unpardonable omission in a work of reference, which is arranged in alphabetical order. Altogether this is one of the strangest freaks in expensive book-making which we have seen for a long time.

LITERARY NOTES.

LAST Sunday, the *Westminster Gazette* reminds us, was the bicentenary of the death of Bishop Ken, who was born at Berkhamstead—where Cowper also first saw the light—in 1637, and grew up under the guardianship of Izaak Walton. The first mention of his two great hymns, "Awake, my soul," and "Glory to Thee, my God, this night," is found in his "Manual of Prayers for the Use of Scholars of Winchester College," published in 1670, wherein they are recommended for morning and evening use. Ken himself, we are told, used to sing them to the accompaniment of a viol or spinet, but to what tunes is not known. Charles II. is said to have made Ken a bishop out of admiration of his courage in refusing to receive Nell Gwynn into his house. Macaulay describes him as being "as near as human infirmity permits to the ideal perfection of Christian virtue."

* * *

A book by Dr. John Brown on "The History of the English Bible" will be published immediately by the Cambridge University Press as a volume of "The Cambridge Manuals of Science and Literature."

* * *

THE article on Moab, by Professor W. H. Bennett, D.D., in Dr. Hastings' "Dictionary of the Bible," has been revised, expanded and supplemented, and published under the title of "The Moabite Stone," by Messrs. T. & T. Clark. The work includes a transcription of the inscription in the ordinary square Hebrew, translations, notes and other explanatory matter.

* * *

THE important "History of Hope-street Church, Liverpool, and the Allied Nonconformity," by the Rev. H. D. Roberts, is now issued by The Liverpool Booksellers' Company at the reduced price of 3s. 6d. net instead of the original price of half a guinea.

* * *

DR. JAMES MOFFATT'S "Introduction to the Literature of the New Testament" in the International Theological Library, in the preparation of which he has been engaged for many years, will be published immediately by Messrs. T. & T. Clark.

* * *

MESSRS. NELSON & SONS have purchased from the family of Victor Hugo the French rights of his complete works, and they are about to issue these in France in the same form as the volumes of the Nelson Library. The French edition of the series has previously been set up in France, although printed and bound in Edinburgh, but it has been decided that in future all the work will be done in Edinburgh.

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FOR THE CHILDREN.

A PERILOUS ADVENTURE.

MR. R. BOSWORTH SMITH was one of the masters of Harrow School, and had boys living in his house. They all loved and respected him immensely; and the knowledge that anything would hurt or grieve "Bos" was usually enough to keep them straight. When new boys came, he used to ask them what "hobbies" they had, and said "always have a hobby outside your lessons and work;" and that even to collect stamps was better than nothing. He had himself a good many hobbies, but his chief one was birds, in which he took an unending interest and delight. In after years he wrote a delightful book called "Bird Life and Bird Lore," and from it I have taken, with a few omissions, the following story of an adventure when he was fifteen.

Not far from Blandford, in Dorsetshire, on a stretch of down, stood a noble clump of Scotch firs, and round the clump were several circles of fosse and rampart, the work of bygone Britons, Romans, or Saxons, which give to the whole the name of Badbury Rings. There, for uncounted years, a pair of ravens had reared their young, and many attempts had been made, without success, to reach their eyrie, as the trees were too big in girth to swarm, and for forty feet upwards there were no branches.

One day in February, when the snow lay thick on the ground, Bosworth asked leave when school was over at noon to go to Badbury Rings. He knew that the raven laid her eggs the earliest of all the birds. His master objected, because of the deep snow, and the trees being so high, and said that no bird would lay so early in the season; but at last he gave leave. Bosworth and a friend set off together, first buying a hammer, and sixty of the largest nails they could get, some ten inches long; but what with the weight of the tools, and the depth of the snow, and losing their way, they did not get to the place till 3.30. "As we approached we heard

with delight the croak of the ravens, and saw them soaring above the clump or wheeling round it in the pursuit of one another. We entered the clump. . . . We crouched down and watched till we saw the raven go into one of the nests. Creeping up, we gave the tree a smart tap, and out the bird flew. . . . The tree was just what we had expected, and there was nothing to be done but to go at it, hammer and nails. It was a task of delicacy and difficulty, not to say of danger, to lean with one foot the whole of one's weight upon a nail which might have a flaw in it, or might not have been driven far enough into the tree; to cling with one arm as far as it would reach round the bole, and with the other to hold both nail and hammer, and to coax the nail into the tree with very gentle blows—for a heavy blow would at once have overbalanced me—and then to climb one step upwards, and repeat the process over and over again. The old birds, meanwhile, kept flying round, croaking and barking fiercely, with every feather on neck and head erect in anger. . . . The slightest movement on my part must have thrown me to the ground. In spite of the exertion my hands and body were numbed with the cold. I had taken up as many nails as I could carry, some six or seven in a tin box tied round my waist, and let it down with a string to get it refilled by my companion. As I climbed higher the work grew more dangerous, for the wind told more, and a slip would now not only have thrown me to the ground, but torn me to pieces on the nails which thickly studded the trunk below.

At last the first branch, some fifty feet from the ground, as measured by the string, was reached, and the rest was easy. There are few moments more exciting to an enthusiastic bird's nester than the moment before he looks into a nest, which he has had much difficulty in reaching, and which may or may not contain a rare treasure. One can almost hear one's heart beat, and to my inexpressible delight my first glance revealed that the nest contained four eggs. It had taken me two and a half hours to obtain them. Two of the eggs are still in my possession. They are speckled all over with grey and green, twice the size of a rook's egg and perhaps a third larger than a crow's, and if the value which one puts upon a thing depends very much on what it has cost one to get it, I have the right to regard them as among my most treasured possessions. The nest was a huge structure, nearly as big as a heron's, but built of larger sticks and better put together. The eggs lay in a deep and comfortable hollow, lined with fibres, grass, dry bracken, a few feathers, some rabbits' fur, and, strangest of all, a large portion of a woman's dress, probably a gypsy's, for in those days gypsy encampments were common thereabouts. The descent would have been comparatively easy except for the darkness, which had come on apace, and made it difficult to find the nails. We did not reach Blandford till 9 p.m., worn out with cold, hunger, and fatigue, but proud in the possession of the first ravens' eggs I had ever seen."

A search party had been sent out to look for the boys.

G. M.

MEMORIAL NOTICE.

LORD AIREDALE.

WHEN, on Thursday afternoon of last week, the evening papers blared out in the streets of Leeds, "Death of Lord Airedale," the news was received with almost unanimous incredulity, not wholly dispelled even by the ominous tolling of the Town Hall bell. It seemed so much more probable that there should have been some big mistake than that he should have disappeared from among us thus, without a warning or hint or suspicion of danger. A month before he had left England for a holiday at Beaulieu, and we had news that he was greatly enjoying his stay there. On February 28 he wrote, "My daughter and I were revelling in the Battle of Flowers at Nice yesterday," and, to the day of his leaving for home, the letters received from him were of the happiest and hopefullest. Indeed the last few years he had enjoyed exceptional health for an old man, and was in excellent spirits. On the 15th inst. he took the night train for Paris, travelling with his youngest son and two daughters. He was taken ill in the early hours of the morning and awoke his son who slept beside him at 8 o'clock. A doctor was found on the train, who rendered him what service was possible under the circumstances. When the train arrived at Paris he was conveyed carefully to his hotel, and an English doctor found for him. But the end was at hand, and no skill could delay it. Within half an hour after reaching the hotel he died.

By his death Leeds loses her foremost citizen, the Mill Hill Chapel its most distinguished member, and one of its most devoted supporters. His life was a romance, and to tell the story of how his father, to quote the *Yorkshire Post*, "turned his attention from inn-keeping to engineering, and opened a workshop on the ground floor of a little old cloth mill"—how, greatly daring, in 1835 he built there the first locomotive engine seen in Leeds—how the wage bill was £3 10s. a week, and the small floor space was shared with two cloth looms—how the ground now covers 12 acres, and over £3,000 a week is paid in wages in this and the other works of the same company—to tell all this would occupy many columns.

Neither can we tell in detail here the numerous philanthropic and charitable works in which he was engaged; nor of his active interest in education; nor of the great part he took in politics, nor of his friendship with the Gladstones. This has been amply told in the daily press, and will, we hope, be written at greater length and in a more permanent form. It may be truly said that there has not been an unsectarian movement for the benefit of Leeds during the last fifty years which is not indebted to him, in some cases for its initiation, in all for his generous support. He gave freely, often without even being asked; and when some claim was brought before him which appealed to his sympathy he would give with an expression of his gratification at having it within his power to help.

In respect to religion, he was baptized at the Leeds Parish Church, as were his father and grandfather. It was the controversial

lectures of the Rev. Charles Wicksteed which led his father to join the Unitarian congregation at Mill Hill Chapel, when his son James was a small boy. Of his relation to the congregation, what he felt towards them, and how they regarded him cannot be better told than in the words of the resolution which was moved by Mr. Grosvenor Talbot, seconded by Mr. Francis Martineau Lupton, and adopted at a meeting of members last Monday night. It runs as follows:—

"That this meeting of the members of the Mill Hill congregation desire to put on record their sense of the deep loss they have sustained by the death of Lord Airedale.

"From the year 1854, when at the age of nineteen, he became a teacher in the Sunday-school, to the end of his life, when he had for many years occupied the highest position among us as chairman of trustees, he was a constant attendant at the chapel. There, in 1860, he was married to a fellow teacher, who shared with him until her death the solicitude which never failed him for all that concerned the welfare of the congregation. He had a warm affection for the place associated for him with so many tender memories and was a generous supporter of all the institutions connected with it and dependent upon it.

"For the promotion of self-help and thrift among the Sunday-school scholars he founded the Leeds Unitarian Friendly Society, which under his presidency has succeeded so well that now, in its forty-ninth year, it has 366 members and is possessed of large funds. For the sake of good fellowship he organised the Old Scholars' Society, which is now our Social Union. To our churches at Holbeck and Hunslet he gave generous and unflinching support.

"He was a consistent Unitarian, and gave of his presence and his means to the support of Unitarian churches and societies in Yorkshire and throughout the country; but, true to the tradition which he inherited from his father, and heard in his boyhood from the pulpit of his place of worship, his sympathies were not confined within the borders of the religious society to which he belonged. He set an example of a large charity, which embraced all human interests, and he gave of his time as of his wealth for the benefit of his native town, of which he and his father had been Mayor, and himself the first Lord Mayor.

"He died full of honours conferred by his fellow citizens, his countrymen, and his Sovereign, by none more honoured and lamented than by those who worshipped with him at Mill Hill."

Lord Airedale, when he died, was President of Manchester College, Oxford, and his attitude in the matter of religion was precisely that of the College. The address which he gave at the annual meeting of the College Trustees last June, full of deep religious feeling and delightful personal reminiscence, will be long remembered by those who heard it. The words which have become familiar as the title of the Berlin Congress would exactly describe him: "Free Christianity and Progressive Religion." As he said not long since at a congregational meeting, and the words are quoted in the *Yorkshire Post*: "Let me tell you how I rejoice that I am not bound to pronounce a creed. I am

not vain enough to imagine that the truth is all my own; I am not foolish enough to imagine that I know the mystery of these things. Year by year my views on certain subjects have been expanded. As a Unitarian I am glad to be the member of a church which does not bind me to a creed, but binds me to the worship of Almighty God, with Jesus Christ as my Teacher and my Guide."

The funeral of Lord Airedale on Wednesday was the occasion of a remarkable manifestation of public mourning in Leeds, the traffic in some of the streets having to be suspended. The service was held in Mill Hill Chapel, and was conducted by the Rev. Charles Hargrove. The Lord Mayor attended in state, accompanied by the Town Clerk and the other officials and members of the Corporation. The interment took place subsequently in the family vault at St. John's Church, Roundhay. At the same hour a memorial service was held in St. Margaret's Church, Westminster, conducted by the Rev. Canon Hensley Henson and the Rev. Cecil Knox. It was largely attended by Parliamentary and other friends. The Prime Minister was represented by his secretary, Mr. Charles Lyall; the National Liberal Federation by Sir Robert Hudson, and Lord Airedale's former associates in the House of Commons by the Master of Elibank (Chief Liberal Whip).

C. H.

MEETINGS AND SOCIETIES

WOMEN'S LOCAL GOVERNMENT SOCIETY.

THE annual meeting of the Women's Local Government Society was held at Caxton Hall on Friday, March 17, when addresses were given by Miss Mary Dendy, M.A., Miss Adler, L.C.C., and Mrs. Greenwood, vice-president of the Women Sanitary Inspectors' Association. Lady Strachey, who presided, after referring to the testimony contained in the report as to the increasing support which was being given to the question of the further participation of women in local government, reminded those present that they would shortly have the opportunity of fulfilling a duty, at the same time receiving a great pleasure, by witnessing a performance of Swinburne's "Atalanta in Calydon" which was to be given at the Lyceum Theatre on April 6, at 3 o'clock, in aid of the funds of the Society.

In moving a resolution expressing the desirability of a woman being appointed as Lunacy Commissioner, Miss Dendy said that she did not think any words were required to convince people of the need for a woman on the Lunacy Commission, although the work of the small commission of men whose duty it was to take charge of all the certificated lunatics in the land had been so excellently done that the insane were now thoroughly well looked after. Obviously, however, with the best of intentions and commissions, it was not possible for the interests of the female lunatics to receive proper attention without

the aid of women commissioners. All sensible doctors were agreed that it was desirable for many reasons that feeble-minded women should be brought into contact with men as little as possible, and what was most needed, therefore, was a wise, capable, and sympathetic woman who would be interested in the nurses as well as in the patients, and at the same time on her guard against unfounded complaints made by good-natured people without adequate knowledge. When they came to the children the case was still stronger, but here one woman commissioner would not be enough, because whereas male lunatics were under the care of male nurses, little boys as well as girls should be under the care of women, and not only of those who are with them day by day, as many things might escape their eye which might be at once visible to one coming in from outside. There were going to be many changes in the future, and if the feeble-minded were to be handed over to the Lunacy Commission, women should certainly be represented upon it. As far as her experience went, wherever women were working in co-operation with men both benefited, and she was glad the Local Government Society was putting forward this important claim.

Miss Adler, L.C.C., who seconded the resolution, said there was a great field for labour in the direction Miss Dendy had indicated, especially as there were nearly 7,000 more women insane than men, and she wished more women were on the County Council. There were two of them (including herself) on the Lunacy Committee, and also on the Education Committee, and they had a great deal to do, for meetings were long, and it was difficult to find time to get round to the institutions. She laid special stress upon the need for encouraging the nurses in asylums to qualify for their work, instead of getting their training in the asylums themselves. It was in that particular branch of nursing that scientific knowledge and experience were of the greatest importance, especially when dealing with those borderland cases which it is so difficult to know how to treat effectively. She hoped that the Women's Local Government Society would take every step to enable women to stand for the County Council, and help to secure their aid in all forms of public work.

Mrs. Greenwood then gave an address on "Women's Work under Sanitary Authorities," and a resolution expressing the view of the meeting that all women appointed for the work of health visiting should have the qualification and status of sanitary inspectors, as well as suitable nursing qualifications, was moved by Mrs. Maitland and adopted.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

ANNUAL MEETING.

THE annual meeting of the District Association took place on Saturday last, March 18. The usual religious service was held in Cross-street Chapel in the afternoon, the Rev. Charles Hargrove, M.A., President of the British and Foreign Unitarian

Association, being the preacher. Mr. Hargrove took as his text the subject of Free Christianity and Religious Progress, and outlined the essential features of the liberal movement in religion. The sermon was a plea for a Christianity unfettered by dogma, deriving its inspiration from the spirit rather than the letter, and prizing freedom for the sake of spiritual growth.

The singing at the service was led by the excellent choir of Dob-lane Chapel.

After tea at Lower Mosley-street Schools, the evening meeting was held at the Memorial Hall, the president of the Association, Mr. J. Wigley, taking the chair at 6 o'clock. In his opening address the chairman paid a well-deserved tribute to the loyalty and devotion of the officers of the Association during his tenure of office as president. Among the bright features of the year's record had been the visit of the American ministers to Manchester, the opening of a new organ at Bradford free of debt, and the work of the Lay Preachers' Union, which was of great value to the churches of the district. The Social Questions Committee had been active, and was heartily to be congratulated on the successful public lectures delivered in the Memorial Hall. Concluding, the president referred to the establishment of the First Circuit Church as the outstanding feature of the year's work. They had now had a year's experience of the working of the circuit, and, despite all difficulties, they felt that the results were not disappointing.

In calling upon the Rev. Charles Hargrove to speak as representative of the British and Foreign Unitarian Association, the chairman expressed the thanks of the meeting for his sermon, and their sympathy with him and his church in the death of Lord Airedale. Mr. Hargrove, in his address, told the story of Lord Airedale's life, characterising him as a typical Unitarian and as one who rejoiced in his religion. He had worked his way up from small beginnings, and had become a most successful man of business. But he was not a business man in the sense of being confined to business. He felt that the good of his native town and of his country were his business. It was most remarkable that, although he had been a political fighter, yet he was highly spoken of by all his fellow citizens, not only by men of his own party, but by others. As regards Mill Hill Chapel they felt that their head had been taken away. He had never failed in his devotion to it. He had been a Sunday-school teacher, and was superintendent fourteen years. He was proud of his church, and when at home was seldom absent from worship. Lord Airedale was a product of Unitarianism, and a proof that religious teaching does affect character. A religion that produced such men was successful. Our churches were not crowded. We had not many converts. If statistics were decisive, then we had failed. But the real test was as to the effect produced in the community by such churches as ours. From that point of view our success was undoubted. He thought their annual report was a good one. It faced the facts, and was cheerful in its outlook. Good work was being done. They must train up in their Sunday-

schools and in all their institutions good citizens for the cities that were to be. Let them trust that the cities of the future would be more like cities of God.

At this point a digression from the agenda was made, and the following resolution passed on the motion of the chairman, seconded by the Rev. Dendy Agate:—"The annual meeting of the Manchester District Association of Presbyterian and Unitarian Churches records its disappointment and sorrow at the ever-increasing expenditure upon the Army and Navy of this country, and hails with profound satisfaction the speech of the Foreign Secretary in Parliament in favour of international treaties for securing the reference of all disputes between civilised nations to courts of arbitration." A more strongly worded resolution was desired by some of those present, but, to secure a united vote, the resolution as proposed was accepted.

The Rev. J. J. Wright spoke as the representative of the National Conference. In the name of the Conference he congratulated them on their report and on the work they were doing. That work was not going to be done in the Jeremiah spirit. It would have to be done in the spirit of downright cheerfulness. At a big convention in America, comprising "ists" of all kinds, one man on asking another what sort of "ist" he was, received the reply a "cheer-up-o-dist!" That was the best sort of "ist." More workers and more givers were wanted. Our religion was the best in the world. All that it lacked was more power. The world would heed a religion that it needed—a religion never afraid of reason, and never ashamed to worship.

Mr. F. J. Shirley, of Pendleton, introduced by the chairman as a Sunday-school trophy, gave an address that greatly impressed the meeting. He had noted in surveying the field of religion of late years the very slow progress of Unitarianism. It was not merely that they failed to draw large numbers, they failed to keep their own. Unitarianism had never been popular, but when it was less popular it was more successful. This was remarkable in view of the general advance in religious thought. Their past history was worthy of honour. They must not, however, rest on the past. The problems of the past had largely gone. There were new problems to which they must be keenly alive. They boasted that they were in the van of religious progress. Could they now claim that? That they were few in numbers was nothing. They lacked the spirit of living religion. Unitarianism was a mere shadow of its former self. If they were to take part in the work of the future they must head the movement towards spiritual unity. Mr. Hargrove had instanced the good type of character produced by Unitarianism. They thanked God for it. But Unitarianism also produced another type that was far too common. It was intellectually and morally strong, perhaps. It was respectable in private and business life. Yet spiritually it was cold and lifeless. Too often their churches were merely meeting places for social intercourse and intellectual improvement. They were ashamed of things religious. A spiritual religion alone could uplift the life of humanity.

Their work in the past had been iconoclastic. They had brought a sword, not peace among men. They had separated them by theological differences. Their task now was to build up, to unite men by the strength of the spirit. It was a glorious and thrilling call. Were they strong enough to answer it? He appealed to those present to work for the regeneration of the spiritual life of their denomination.

The Rev. W. Whitaker said there was less need to speak after the speech they had just heard. It was a wonderful speech to hear from a young layman. It embodied the very things a minister was longing to say. If that note could be sounded from the pew things would soon be different. Even statistics and cash accounts would be different. On the negative side the battle had been won. They must lay stress on the positive side. They were called to face new issues. The world had done what they had prophesied it would do. It had given up dogmas. They had also prophesied that it would seek a spiritual religion. If they as a Church were not ready for the fulfilment of the second half of the prophecy it was for the reasons that Mr. Shirley had given. If their Church could be indeed a fellowship of souls, there was a chance that the world would know that they had something to give.

A vote of thanks to the preacher and speakers followed by a hymn, brought a meeting of deep interest to a close.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of the members of this Association was held in the Ullet-road Church Hall on Saturday, March 18, 1911. The President, the Rev. J. C. Odgers, took the chair at 4 o'clock. In opening the proceedings he referred to the chief events in the history of the Association during the last twelve months, the opening of the chapels at West Kirby and Garston, the visit of the American ministers to Liverpool in July, the appointment of trustees of the Llewellyn W. Evans Trust, the Jubilee Celebration at the Royal Institution in January, and the issue of an interesting historical sketch, by the Rev. H. D. Roberts, of the work of the Association during the last fifty years; also the gift of an additional piece of land adjoining the chapel at Garston, which would be of the greatest value by-and-by.

With all these occasions for expenditure the accounts showed only a comparatively small debit balance, so great had been the generosity of donors and subscribers in the past year. In moving the adoption of the report he referred to the severe illness of the Rev. C. Harvey Cook, of Warrington. Mr. P. H. Holt seconded, and expressed warm sympathy with the aims of the Association. He would like to see all their members gathered into one comprehensive National Church, but the people and the clergy needed a great deal of education before such a result could be effected, and their missionary work was an important means of widening the thoughts of men. Mr. C. Sydney Jones moved "that in receiving the reports of the Rev. H.

Dawtre, Rev. J. B. Higham, Rev. S. H. Street, and the secretary of the West Kirby Free Church, the members of this Association record their sense of the great importance of the work for the support of which they are largely responsible, and their earnest sympathy with those who are practically engaged in these efforts to extend the influence of a liberal religious faith and life, and are pleased to hear of the work accomplished at Crewe." Mr. Jones expressed his deep interest in the work which was carried on in the Liverpool District, and spoke of the value of their smaller congregations in the localities in which they were placed. Dr. W. Blake Odgers, K.C., of London, seconded, and mentioned the difficulties which had to be overcome at Finchley in founding a new congregation in that suburb. In spite of much ignorance and bigotry a suitable piece of land had been at last secured, and the building would be speedily commenced. He sympathised with the efforts of the Liverpool Association, and bade the missionaries be of good cheer. Replies were made by Rev. H. W. Hawkes, H. Dawtre, J. B. Higham, and S. H. Street. Rev. H. D. Roberts proposed a vote of thanks to the President for presiding and to the Council of Ullet-road Church for the use of their hall. This was seconded by Rev. E. W. Lummis, M.A., and carried.

A HOME FOR CONSUMPTIVE CHILDREN.

MR. CUTHBERT C. GRUNDY has presented Summerseat House and grounds, near Bury, to the Corporation of Manchester as a home for children suffering from consumption. The property consists of a substantial mansion and outbuildings, and about 20 acres of garden and meadowland, situated in Higher Summerseat, about 500 feet above sea level. It is intended to use the house as a residential institution for Manchester school children in the incipient stages of phthisis. There is ample meadowland upon the estate for the keeping of a sufficient number of cows for the provision of milk, and the grounds are well adapted for the purpose of outdoor shelters. A beginning, it is stated, may be made with about 40 children, but the property is considerable enough, if the buildings are extended, to deal with a larger number of cases.

ANNOUNCEMENTS.

A PERFORMANCE of Swinburne's "Atlantia in Calydon" will be given in the Lyceum Theatre, by kind permission of the author's executors, on April 6, at 3 o'clock, in aid of the funds of the Women's Local Government Society. Miss Elsie Fogerty, who is arranging the performance, will take the part of Althæa, and the music, specially composed by Miss Muriel Elliot, will be rendered by a choir of ladies and a string orchestra. Applications for numbered seats will be dealt with in the order in which they are received. Tickets may be obtained from Miss Leigh Browne, 58, Porchester-terrace, W.; Lady Downes, 106, Elm Park-gardens, S.W.; Miss Kilgour, 22, Westbourne-square, W.; Mrs. Frank Howard, 7, Ellerdale-road, Hampstead, N.W.; Lady Lockyer, 16, Pen-y-Wern-road, S.W.; Miss Tuke, M.A., Bedford College, York-place,

W.; Miss Eden Lewis, 13, Rawlinson-road, Oxford, and others.

THE Willaston School Athletic Sports will take place on Saturday, April 1, and Monday, April 3. On Wednesday, April 5, there will be a concert, and on Thursday, April 6, a gymnastic competition. The proceedings will begin each day at 2.45 p.m. There is a train from Crewe to Nantwich, which leaves Crewe at 2 o'clock, and stops at Newcastle crossing halt, adjoining the grounds. No invitations are being issued, but the headmaster would be glad to hear from any intending visitor.

A PUBLIC meeting will be held in the Mansion House, the Lord Mayor presiding, on Friday, March 31, in support of a memorial to Florence Nightingale. The joint committee (of which Lord Crewe has acted as chairman) chosen at the meetings held at St. Thomas's Hospital and at Grosvenor House towards the end of last year, have decided that a statue should be erected in London, and that an annuity fund should be established for the relief of trained nurses who have been unable to provide for their old age or infirmity, and are in a state of destitution.

NEWS OF THE CHURCHES.

Birmingham.—The Rev. A. H. Biggs, M.A., LL.M., who is leaving the Old Meeting Church, Bristol-street, at the end of this month, has undertaken to conduct the services at the Moseley Unitarian Church during the next three months.

Bournemouth.—The Rev. W. J. Jupp, who concluded his ministry at the Free Christian Church, Croydon, in January, preached last Sunday morning and evening at the West Hill-road Church, and on Wednesday evening lectured in the Church Hall on Shakespeare's "Tempest." The Rev. V. D. Davis was in the chair. Mr. Jupp is preaching again to-morrow (Sunday), and his visit to Bournemouth has included also a lecture on Friday evening to the local branch of the Liberal Christian League, on Shelley's "Prometheus Unbound." Mr. Jupp is taking up his residence at Letchworth.

Bristol: Lewins Mead Domestic Mission.—The annual meeting of subscribers and friends was held on the 20th inst. The president, Mr. Philip John Worsley, who took the chair, said the Mission had had a period of quiet useful work, and the missionary, Mr. Graham, was becoming increasingly beloved and appreciated. Mr. T. Graham, in his report, said that it was gratifying to know that at a time when they heard so much of decreased interest and attendances they were maintaining their position. The two most important features of the work were the Sunday services and the home visiting. Over 1,100 visits had been paid, and in many ways the people had been helped. Mention was made of the efforts made to place boys leaving school into occupations likely to be permanent, and of a skilled nature. The Sunday evening services were attended by an average congregation of 76. The number of Sunday-school scholars showed an increase of one, viz., 132, but the brightest feature was the growing loyalty of the elder scholars. Four years ago there were only 10 or 12 scholars over 14, and there were now 40, and eight adult scholars had also become teachers. The week-day work occupied a prominent place in the life of the neighbourhood. The various meetings were attended by people of all creeds and

parties, and this institutional work was helping to break down the old barriers. The various agencies remained in number and character very much as a year ago, and the attendance had been about the same. Mr. W. Hall, in the absence of the secretary (Mr. Sibree), read the committee's report. Mr. J. Kenrick Champion presented the financial statement, which showed that the total income was £200, and that there was a small balance due to the treasurer. The Rev. A. N. Blatchford moved the adoption of the reports, and paid a sincere tribute to the labours of the missionary, and Miss Graham. He pointed out that it was essentially a Domestic Mission, and if Mr. Graham only succeeded here and there in planting one bright home amid so many that were otherwise, he would be doing something which might have far-reaching results. Mr. Mountstephen seconded the adoption of the various reports. The President moved "that this meeting expresses its cordial thanks to Mr. and Miss Graham for their loyal and zealous services during the past year," and this resolution was carried with hearty approval. The meeting closed with a vote of thanks to all those who had rendered gratuitous service to the Mission, to the caretakers, Mr. and Mrs. Newton, for their devoted work, and to Mr. Worsley for presiding over the meeting.

Dover.—On Tuesday last Mrs. Ginever gave a lantern lecture in the Town Hall on "The Carpathians: their History and Romance." The chair was taken by Major Marchant, an able literary man, well known for his clever stories of military life. The lecture was much appreciated by a large audience. Romantic allegories, mythical anecdotes, quaint folklore, and national legends, held the attention of all present, the effect being heightened by the many magnificent slides. On the previous Tuesday, Mrs. Ginever gave a lecture in the Adrian-street Church on "Molière and His Times."

Hackney: New Gravel Pit Church.—There was an interesting little ceremony in the school-room last Sunday, March 19, when the electric lighting was inaugurated, which has been installed as a memorial to the late Miss Edith A. Gibbs. The chair was taken by Mr. A. T. Collier, in the absence through illness of Mr. J. Alan Whitehead, and he was supported on the platform by Mr. and Mrs. D. Cecil Gibbs and Master Hal Gibbs, Miss Clara Gibbs, Miss Whitehead, Mr. J. S. Harding, Mr. G. H. Clennell, and Mr. C. W. Cornish, who unveiled the brass memorial tablet and turned on the light. The speakers testified to the high esteem and affection in which Miss Gibbs' memory was held in both church and school, and Mr. D. Cecil Gibbs replied on behalf of her family. There was a large attendance of friends belonging to the congregation and schools, many of Miss Gibbs' old scholars being present.

Leeds: Mill Hill Chapel.—The Rev. M. R. Scott has resigned his position as junior minister at Mill Hill Chapel. Arrangements are in progress by the President of the American Unitarian Association for securing the services of Mr. Scott for a series of Unitarian services at Winnipeg, and afterwards at Vancouver, where there is every prospect of establishing a large self-supporting Unitarian congregation. The missionary work in Western Canada is under the joint care of the American Unitarian Association and British and Foreign Unitarian Association.

At a meeting of the congregation of Mill Hill Chapel held on Monday, March 20, the following resolution was moved by the Rev. C. Hargrove, seconded by Mr. E. O. Dodgson, and passed:—"That this meeting of the Mill Hill congregation rejoices in the prospect foreshadowed by President Taft and Sir Edward Grey of arbitration on all questions

that may arise between this country and the United States of America, and expresses its desire to support them in any steps necessary to advance this far-reaching proposal towards securing the peace of the world, and we respectfully urge upon the Lord Mayor that he should call a town's meeting in support of this movement.'

Liverpool: Rathbone Literary Club.—The last meeting of the session was held on Friday, March 17, when a lecture on the "Work of the Public Libraries" was given by Mr. G. T. Shaw, city librarian, of Liverpool, the president, Colonel Goffey, in the chair. The lecturer gave a history of the progress of the movement in which Liverpool had taken a leading part, and showed a number of photos illustrating the way in which the public library is moulding the literary tastes of the people. He showed, also, that the quantity of fiction is only 27 per cent. of the books circulated. The latter part of the lecture dealt with the library movement in other towns, including Manchester, Leeds, Birmingham, Bristol, Islington, Newcastle-on-Tyne, Glasgow, Edinburgh and Belfast, and was illustrated by photos lent by the Library Association.

Ministers' Pension and Insurance Fund.—The half-yearly meeting of the Board of Managers was held in London this month. Four new beneficiaries under the usual insurance tables were appointed, and under special circumstances another minister was helped with his premium for a policy already held. One member had completed his payments, and this policy would soon mature. The annual report and financial statement were approved and ordered to be printed. A special effort had been made by the managers to improve the subscription list, no less than £43 having been lost during the past financial year. The effort resulted in new subscriptions amounting to £83 (personal and congregational), the total now standing at £291 13s. 7d. A further effort to be made by one of the managers would, it was hoped, bring up the total to at least the £313 2s. with which the fund started in 1902. Dr. Carpenter's appeal to congregations had resulted in 42 subscribing £57 11s. 7d., as against 19 subscribing £27 1s. in the previous year. The donations for the year amounted to £67 15s., including £6 1s. from congregations. The Rev. Douglas Walmsley resigned his office as manager, and was thanked for his past services, the Rev. H. J. Rossington, of Belfast, being appointed in his place until the triennial meeting of the fund next year.

Norwich.—Under the auspice of the Eastern Union of Unitarian and other Free Christian Churches, Mr. F. J. Gould, lecturer and demonstrator for the Moral Education League, gave a model lesson to a class of boys supplemented by some remarks to teachers, in the Martineau Memorial Hall, on Thursday evening, March 16. The Rev. Mortimer Rowe, B.A., was in the chair. There was an excellent and deeply interested audience, and at the close of the lesson Mr. Gould was heartily thanked by Mr. G. A. King, on behalf of the Sunday school teachers, and by Mrs. Mottram, on behalf of the Eastern Union.

NOTES AND JOTTINGS.

KEATS' RELICS FOR HAMPSTEAD.

Keats is one of the cherished literary memories of Hampstead, and it is interesting to learn that Sir Charles Dilke's valuable collection of Keats' relics, which were originally destined for the British Museum,

are about to be transferred, in accordance with the terms of his will, to the Hampstead Public Library. The relics were deposited on loan at the Chelsea Public Library in 1891.

THE WINDMILL AT WIMBLEDON.

About 130 acres of Wimbledon Common will soon come into the market, and the view from the Windmill, to which Lady Ritchie referred a few days ago in a letter to the *Times*, is threatened. As she points out, "that tranquil sense of space, of far-spreading peace," which so many have experienced on the breezy heights round the windmill, would be utterly destroyed if streets came within appreciable distance; and the cost of buying the land beyond it, and along the Beverly Stream, would not be anything like the price at which Rembrandt's famous picture of a similar scene is to be sold shortly. A considerable sum has been subscribed already, and as the option for buying the land extends to February, 1912, it is hoped that contributions will flow in to Mr. Richardson Evans, the hon. secretary of the Wimbledon Common Extension Fund, The Keir, Wimbledon Common, S.W., so that this lovely spot may be preserved from the builder of suburban villas.

THE INDUSTRIAL ACTIVITIES OF LONDON.

Mr. George W. Gough has been giving an interesting account of London's industrial activity in the *Westminster Gazette*: "In engineering and machine-making London employs as many men as Manchester, Leeds, and Liverpool put together. In the making of furniture half as many again as Leeds, Liverpool, Manchester, Salford, Birmingham, Glasgow, and Edinburgh combined. Birmingham is famous for jewellery, watches, instruments, and allied trades. She employs in making the same about one-third as many hands as London. Leicester and Northampton have to combine their forces to show more boot and shoemakers than London, and there are more shoemakers in London than there are people in Stafford, a town world-famous for its ladies' shoes. As for builders and printers, London is first, and all the other big towns put together an insignificant second."

* * *

"Milling is a typical London industry, born of the union between market and transport facilities. For thirty years London millers made very little improvement in their mills—the old secret of ill-success. New firms with the newest methods broke in on their slumbers, and now London more than holds its own. It imported more sacks of flour than sacks of wheat in 1890–1900; now it imports only 30,000 sacks of flour to 85,000 sacks of wheat. Vernon's mill, at the Victoria Dock, is a splendid example of a modern mill. It turns out 15,000 sacks a week, and every floor is a picture in yellow pine. Sugar refining is another important London trade, and here, again, a firm like Tate's, immense, splendidly organised, jealous of the character of its product as a true woman of her reputation, sets a standard beaten nowhere in the world."

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OF
Presbyterian & Unitarian Ministers & Congregations
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BY THE
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of Oxford.

Subject:
"Ecclesiastical Comprehension and Theological
Freedom as Illustrated by the History of the
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Food Without Violence

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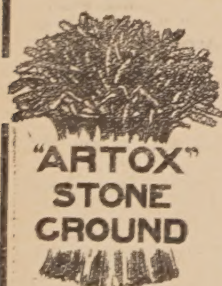
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Notes on Food Reform.

It is interesting to learn that an experiment in diet is being tried at Wycliffe College, Stonehouse, Gloucestershire, where a special vegetarian table has been provided. The son of the headmaster, who is responsible for the physical well-being of the boys, has studied the question of food-reform very thoroughly, and several delicate lads among the fifty who are taking advantage of the experiment have shown a marked improvement while under his care. What Sir Almroth Wright, who has recently been tilting against some popular "superstitions" in a speech on bacteriology and hygiene at the Theatre of the Civil Service Commissioners, would say about this we do not know. When a man is capable of declaring that he would like to see the phrase "prevention is better than cure" stamped out, he is capable of saying anything. It is, however, just because the idea that "prevention is better than cure" is steadily gaining ground among us at the present time that the question of what should be eaten, especially by young people, is receiving more and more attention, especially from those who have good reason for declaring that many of the ills from which humanity, especially in the slums, suffers, are due to improper feeding no less than to drink.

It is stated in a pamphlet recently published by the National Food Inquiry Bureau that porridge-eaters include the brainiest and strongest of the pupils in the Board Schools, while the public schools and universities are largely recruited from homes in which oatmeal has its regular place in the daily menu. Neither puddings nor porridge, however, should be eaten in too soft and sloppy a condition, and dried fruits, such as dates and figs (which ought always to be washed before use) should enter largely into the diet of young people. It should also be remembered that children who eat plenty of blood-cleansing salads are far less likely to take the measles, whooping-cough, &c., when they come their way.

An attractive booklet in a buff cover, entitled "The Cure of Chronic Catarrh," written by Florence Daniel, is published by Messrs. C. W. Daniel. It is full of those new (yet really old) ideas on the subject of diet which are gradually winning so many away from their allegiance to drugs, and tonics, and "doctor's stuff" generally. The reader is sensibly reminded that not only a regular system of dieting, bathing, and exercising must be adhered to, but the mind must also be properly occupied with hopeful and altruistic thoughts. Bananas, apples, almonds, unpolished rice, lettuce, raw spinach, and the like, are all necessary to the cure; but "right thinking" is equally essential. These factors reinforce each other, and none can be dispensed with. Obviously if a patient is eating unwholesome food, or too much food, or not enough, and living a generally unhealthy life, mere affirmations about the non-existence of suffering, sin, and death will not avail. And, indeed, no one deserves to be cured who ignores so unscientifically the laws of cause and effect. The whole root of the matter lies in the fact that disease must be rendered impossible from the start.

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